

## Indians Fear Themselves — Sanderson

by Hy Chaparral

Chief Sol Sanderson of the Federation of Saskatchewan Indian Nations said aboriginals are afraid of self-government, so they leave it to the white man to decide their future.

At a meeting of the Prairie Treaty Nations Alliance (PTNA) last month, Sanderson stunned some members when he said Indians were afraid of each other. "And we are afraid of dealing with a formal, legal relationship between ourselves," he said.

The three-day meeting was part of a series of gatherings being held this summer to plot strategy for the alliance.

Sanderson said it was important to organize bands into effective political units to make the Indian nation a self-governing organization.

"You can't expect to wake up three days from now and find we have an Indian government," he remarked.

"It's going to take us years, and even after that, we're going to have to start talking to each other about the laws we will be making, and some of the instruments needed in

organizing and applying those laws."

Sanderson noted the federal government passed legislation recognizing local government for each of the reserves in 1974-75.

But he said the move was an administrative, not a governing structure.

"Approximately 80 to 85 per cent of the time spent in council dealt with administra-

tion and not with the business of Indian laws and treaties, or in entering into relationships with the government of Canada," he added.

"Half the time, the

chief in council is chasing down monies, asking for fiscal arrangements that provide for guaranteed funding. That not what the treaties were all bout?



Chief Sol Sanderson

## Land Claims A Struggle Everywhere

by Sy Sims

What began as a small, isolated struggle among various Native groups in Canada is now spread worldwide. The issue is land claims, and the fight is growing everyday.

"It's not just here in British Columbia, or in Canada, that indigenous people are seeking self-government. It is happening everywhere," said Tom Berger, a former B.C. Supreme Court

Judge.

Speaking at the 29th annual convention of the Nisga'a Tribal Council recently, Berger reminded the band that they are on the leading edge of change in the history of land claims in this country. "You have a lot to do with the land claims movement that is happening today," he remarked.

But the fact of the matter, at least in B.C., is that land claim rights there are still in their

infancy. "The B.C. government doesn't understand yet that you can't escape from your own history. They are the only people in the land trying to reject their own history," explained Berger.

He charged that those in power have consistently refused to even comprehend the movement taking place in the province.

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## Smith Gains IAA Presidency

by Sy Sims

Promising a "teamwork approach" to grapple with present day issues, the new leader of the Indian Association of Alberta (IAA) says he's optimistic about the gains his organization can make.

Gregg Smith, just 35 years of

age, defeated incumbent and fellow Peigan band member Wilf McDougall for the IAA presidency last month.

Shortly after the election victory, Smith told a press conference that the Indian peoples of Alberta "wanted a change in leadership. I'm confident I and other people

elected can live up to their expectations. We have a young, but still experienced executive now, and I'm excited about the possibilities.

The following people were also elected at the association's annual assembly: Narcisse Blood, Blood band member, Treaty 7 vice-president; Lawrence Blood, Blood band

member, Treaty 7 vice-president; Percy Potts, Alexis band member, Treaty 6 vice-president; secretary Tony Arcand of Alexander; and treasurer Roy Louis of the Samson band.

IAA president Smith, who is also

continued Page 13

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## NADC Public Forum

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The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie

Groups or individuals interested in making submissions at the Bonnyville meeting should contact Council member Mary Bennett in Elk Point at 224-2456 or the Northern Development Branch in Peace River at 624-6274



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# Westerra Student Becomes First Native Woman Electrician

STONY PLAIN - A local resident has become the first native woman to become a fully qualified journeyman electrician.

Elizabeth Morin, 35, a member of the Enoch Band, recently passed her provincial exams at Westerra Institute of Technology.

Manpower Minister Rick Orman presented Morin with her certificate at a special ceremony held at the Enoch Band Administration building.

"I find being an electrician a challenge", the mother of four said recently. "And I'm not fond of office work."

Morin set out on the

road to her new career approximately 15 years ago with upgrading courses at the Alberta Vocational Centre.

She later trained as a keypunch operator, and later a Certified General Accountant before entering the Electrician Apprenticeship system.

After her first year at the Northern Alberta Institute of Technology, she transferred to Westerra, where she has just finished her fourth year.

Morin's work experience has come with the Enoch Band, wiring new buildings and working on renovations.



Elizabeth Morin

Although her job at home has since ended, Morin does plan to go to work with the federal government as soon as she can get away.

Following a training program in Cornwall, Ontario, she'll be stationed as an Airport Maintenance Electrician somewhere in either Alberta, British Columbia or the Northwest Territories.

Morin said she expects to stay in the

electrical field for the foreseeable future, including taking some upgrading course at Westerra, if possible.

Women electrician apprentices are still a relatively rare commodity, Westerra Instructor Harold Bigelow said recently, with only a handful going through the system to become journeymen.

## Little Big Horn Remembered

by Jim Crow

Whites and Indians gathered by the Little Big Horn River in Montana last month to formally bury victims of the most famous battle of the American Indian wars.

The ceremony, staged close to the battlefield where General George Armand Custer and his men made their last stand, was held at 4 p.m., the hour historians estimate Custer's troops were decimated by Sioux and Cheyenne warriors.

Bones of 37 troopers of the U.S. 7th Cavalry were officially laid to rest at the Custer Battlefield National Monument, a few hundred metres from the sun-baked ridge where the soldiers fought their final battle.

The flag-draped casket with the remains was carried by an honour guard from the 1st Cavalry Regiment in a procession led by four Indian veterans in military uniform, and eagle-feathered head-dresses. The regiment is the successor to Custer's unit.

Said Lorraine Mintzmyer, regional National Park Service director: "Let us

acknowledge that the goals and dreams of those who met here in violence 110 years ago, live today in each of us — in peace and understanding."

Enos Poor Bear, former president of the Oglala Sioux Tribe, represented his people at the ceremony, and urged Indians to build on their victory at the Little Big Horn to bring them "a better day and a brighter future".

"To the Sioux Nation and to all Indian people, there is no spot on earth more steeped with Indian tradition and pride than this battlefield at which we are assembled," continued Poor Bear. "We of the Indian nations look on this battle as one of our finest hours."

The reburied bones include remains of three troopers found in 1958 near the Reno-Bentley battlefield, about eight kilometres south of Custer Hill, as well as 34 troopers found during archeological digs the past two summers.

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## Hardy Says He's 'Going Back Home After He Finishes His Job.'

by E. Lambert

Before the election I heard through the mocassin telegraph that the president of the Federation of Metis Settlements, Randy Hardy had it hands down; he took it by acclamation.

Hardy is a people person. When I went to see him in his office, he didn't speak from across the big desk. Instead, we both sat in the visitors chairs with a lounge table between us. "Do you speak Cree, Everett?" was one of his first questions. Hardy has a way of quickly making someone comfortable and quickly making friends.

One can also quite easily distinguish Randy's slight homesickness. He says he's 'going back home after he finishes his job.' He also mentioned his distaste for some of the things about the city, and how he 'missed the wide-open country-side.'

So one would almost ask: How does a simple guy like Randy Hardy get to be a big city politician. Well, says Randy, six years ago, when he was 26, the people back home in Kikino asked him to run for council. He did; and was immediately further elected to the chair position. So being easily acclaimed to the President of the FMS position isn't an altogether new feeling for Mr. Hardy. Hardy plans to commute from Kikino as he fulfills his presidential duties here in Edmonton.

In stating his priorities Hardy says he wants to make 'sure we (the Metis settlers) get a fair deal.' That being the settlement of present FMS subsurface litigation and the entrenchment Metis.

In response to the M.A.A.'s recent charge that the F.M.S.'s position on land could jeopardize constitutional negotiations for other Alberta Metis (the non-settlement Metis) Hardy believes that the two positions are 'parallel.' He also reminded me that, indeed, the M.A.A. was born out of a need for the present recognized Metis Settlements.

So, it will prove interesting to evaluate this man's accomplishments after he completes his mandate. For one thing, Hardy is a storehouse of Metis political knowledge. I remember him saying "I didn't just pop up out of the blue you know." And, indeed, Hardy has no trouble demonstrating his knowledge of the area.

The F.M.S. will hold their next meeting on July 26th in Edmonton at the Beverly Crest Hotel.

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## Cultural heritage at Expo '86

(NC) - The featured attraction of the General Motors pavilion at Expo '86 is "The Spirited Lodge", to be presented in the 150-person capacity theatre.

In "The Spirit Lodge", as a native storyteller weaves his tale, the smoke from his fire twists and forms itself into ghostly spirits and haunting smoke

memories of the characters in his story.

This sensational effect is part of a live stage show, using a process called Holavision, created by Bob Rogers & Company, Inc., of Burbank, California.

The mystifying illusion apparently puts the live actor on stage in complete control of the smoke as he weaves his story.

Based on the cultural heritage of the Kwakwaka'wakw people of Northern Vancouver Island and parts of the B.C. mainland, "The Spirit Lodge", examines the human values of modern transportation technology, as viewed by a culture still rich in myth and magic.

"Are our machines making us more like humans?" asks the old

storyteller. "Or more like machines?"

The Kwakwaka'wakw were always known as master showmen who would go to great lengths to entertain and amaze their audiences. "The Spirit Lodge", as a proud extension of that tradition. Key native technical advice came from the old

continued page 32

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(NC) - It is common now for young people to leave home in early adulthood and get their 'own place'. They usually scrounge as much furniture as possible from parents, relatives and friends, but one thing they never seem to have is tools. A basic tool kit, therefore, would make an ideal "house-warming" present.

A basic tool kit consists of a hammer, screwdrivers, a utility knife, a hack saw, a putty knife, a chisel, an adjustable wrench, vice grips, pliers, a drill, a saw, a measuring tape and a yard-or-meterstick. With the exception of a yardstick, these items can be contained in a tool box.

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The Edmonton Association for Children and Adults with Learning Disabilities is offering a day camp for children with learning difficulties. Kamp Kandoo is now accepting applicants ranging from 7-12 years of age. The camps run for a period of two weeks, however, the children and their siblings are encouraged to register for the session August 11-21.

Kamp Kandoo will be held at the Mill Creek Elementary School at 9735-80 Avenue. Camp programs will run Monday to Friday from 9 a.m. - 4 p.m., with supervision provided from 8 a.m. until 5 p.m.

The fee for a two week camp is \$100.00. For children, the development of self-confidence and positive progress is of primary importance. While providing a relaxed learning atmosphere, the recreational activities will emphasize problem solving skills and thinking strategies. The staff includes a camp supervisor and six camp instructors. The instructors have a minimum of 3 to 4 years experience in the educational field and several are specializing in special education.

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## Boston Pizza Keeps Getting Better

A mere four years ago, Kristine Kiekamp began her career with Boston Pizza as a cook. Two years ago she became manager, and now Kristine and her husband Alfred are proud owners of the outlet.

"We love it! We've always liked the people in Lloydminster. It's a community-minded town," said Kristine.

Since the restaurant is fully licensed, Kiekamp has developed a fail proof method for looking after all kinds of patrons. "We try to gear our restaurant to families, but we also cater to the late night crowd. You have to become very diversified in how you handle people, and you have to be a real people person."

In the past year, the Boston Pizza group of outlets have undergone plenty of changes, including redesigning their menu to appeal to more tastes.

"This year, the chain has taken a step from being a fast-food pizza outlet to a world-class dining spot," explained Kristine. In fact, the menu offers a lot more variety now, adding such dinners like succulent ribs, delicious steaks and zesty salads to their standard fare of pizza and pasta.

Kiekamp said Boston Pizza people are always coming up with new ideas. "People's tastes are changing, so we're always trying to keep up with the times."

Kristine says many of the changes resulted after Boston Pizza was picked as the official pizza and pasta supplier to Expo '86 in Vancouver.

As for her own outlet, Kristine has noticed a lot of out-of-province license plates in her parking lot, and hopes to see a lot more during the summer and fall.

"Hopefully, we'll get even more when



Kristine Kiekamp

people start travelling back from Expo."

The pizza industry in Lloydminster is very competitive, but that

doesn't bother Kiekamp. "There's always competition, but that's half the game," she said smiling.



## Paddle Prairie Elects Calliou

by Everett Lambert

Recently the Paddle Prairie Metis Settlement Association elected Dwayne Calliou as councillor.

At age 24, Calliou is the youngest member of the Settlement Council. He was also the youngest member of the five candidate slate. Randy Hrdy, President of the Federation of Metis Settlement Associations, and also relatively young for his position commented that: "Young blood and the natural change it brings about is healthy to a political system."

Approximately 98 eligible voters cast their ballots: a sign of the healthy political climate on this Metis Settlement.

With 42 votes Calliou doubled his closest competitor, Richard Poitras, who collected 20 votes. The slate also consisted of three other candidates.

Calliou who has lived on the Settlement all of his life will join his older brother Greg who also sits on the 5 member Council.

In a telephone conversation with the FMS, it was learned that Poitras will retain his position as Secretary of the FMS Board.

As a new member of the Council Calliou stated that "securing land will be one of his priorities. He added that he also "wants to educate the young (settlement members) so they will be able to look after themselves."

Calliou's portfolio will be utilities. He also plans to attend the next FMS meeting in Edmonton slated for July 26th at the Beverly Crest.



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## Sawridge Chief Honoured

by Sy Sims

Chief Walter Twinn of the Sawridge Band wasn't dressed like most of the other graduates in the hall, but then his award wasn't like the others either.

Donned in an academic cap and gown, Twinn was presented with an honorary doctorate degree from Athabasca University last month. "The difference between an honorary doctorate and an honorary chieftainship is that with a chieftainship — you get to keep the head-dress," joked Twinn during his acceptance speech at the university's convocation.

Twinn, who was recognized for his substantial contributions to his own community and the people of Alberta, wished he could have earned his degree the same way 47 students in attendance were about to earn theirs. "I'm sorry I can't take home Athabasca University's green and yellow ceremonial garments," he said.

The garments signify that students have graduated with a degree in their chosen field.

After the ceremony concluded, Twinn brushed off accusations made last month by a group of Indian women who claimed the Sawridge Chief didn't deserve the degree. "What those Indian women are saying is untrue," he commented.

### A Bright Future

Terry Morrison, the newly-appointed president of Athabasca University, told the audience of approximately 300 that his goals for the school include the development of a "learning network" which would begin in Alberta... and perhaps one day extend around the world.

"Athabasca University, given its fundamental flexibility and adaptive capacity, in conjunction with its commitment to accessibility and life-long learning, is uniquely positioned to lead in the formation of learning networks across the province, this nation, and the world," he said.

Following the ceremony, Morrison, the former assistant deputy minister of education in Manitoba, explained that the learning network could start with Athabasca University having profes-

sors at community colleges around the province, so students could also take courses from AU in the conventional way.

Larry Clarke, founder of Spar Aerospace, was also presented with an honorary doctorate for his work in science. Clarke's company invented the *Canadarm* — the moving "arm mechanism" NASA uses on all its space flights.

## Profile On Native Business

The following is the first in a series of articles on Native Business people

Ernie LeClerc says that it is not a money-making business yet, but "seeing it succeed does give you a good feeling." The "good feeling" LeClerc is referring to comes from the Muskweches Ambulance Authority Ltd. in Hobbema, Alberta.

Established in 1984, by LeClerc and Samson Indian Band member Randy Baptiste, the system provides paramedics as well as a full life support system. LeClerc said the service was badly needed in the community. "People suffered because of the time it took for an ambulance from somewhere else to answer to their call." In response, LeClerc and Baptiste purchased three ambulances and a multi-trauma vehicle.

In addition to servicing the Hobbema area, the ambulance system covers the Edmonton/Red Deer region. Other ambulance services in the area are a basic life support system, where the paramedics are not allowed to administer drugs. Muskweches para-

medics are authorized to administer drugs, deliver babies and help shock victims. The paramedics with the Muskweches system are recognized professionals. In fact, LeClerc said that they recently won second place overall in Canada in the Ambulance Life Support System competition.

LeClerc said that the system is successful enough to consider expansion within Alberta in a few years.

There are 28 people on staff, including the crisis referral officers. In addition to the life support services, the ambulance authority boasts a 24-hour crisis referral centre, seven days a week. LeClerc believes that the crisis centre is unique to the ambulance service. "There is a similar service in some places in the United States," LeClerc said, "but I believe the concept is still quite new in Canada." The crisis referral centre grew out of a need for this type of help within the community. "We get calls to assist battered men and women as well as abandoned children.

We also get suicide calls — lots of suicide calls," LeClerc said. The crisis referral officers who deal with these situations are all native people from the community. They have been especially trained to deal with emergency situations until professional help arrives.

All are trained professionals with a 50/50 ratio of native to non-native workers. As well as the paid staff, the Muskweches system has a well organized volunteer network within the community. Employees in "people organizations" such as daycares and elder's homes are trained in basic first aid through the "First Responders" course. People within the community are alerted as to who has first aid training in their area, and can go to these people in an emergency. "These people serve as first aid satellites within the community. They have enough skills to often keep a patient alive until the ambulance arrives," LeClerc said.

When asked for any advice he'd give to a young entrepreneur, LeClerc had this to offer. "Make sure your company has a strong foundation. This is often where native businessmen go wrong — their foundations aren't solid. If you remember to build on rock, not sand, most likely you'll do well."



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## MPs Challenge Westbank Band

by Hy Chaparral

The chief of the Westbank Indian Band in central British Columbia has claimed three members of the Progressive Conservative Party are conspiring against his people.

Chief Ron Derrickson said last month that Lorne Greenaway (Cariboo-Chilcotton), Fred King (Okanagan-Similkameen) and Frank Oberle (Prince George-Peace River), are "very heavily involved in trying to downgrade the Westbank Indian Band for some reason."

About four weeks ago, former Indian Affairs minister David Crombie agreed to release the 400 pages of documentation related to the affairs of the band requested by the three federal MPs.

For better than three

years now, Greenaway and the other Conservative backbenchers have accused the federal government and the band, whose reserve is located close to Kelowna, of severe financial mismanagement.

At issue is the band's operation of several trailer parks along the shores of Okanagan Lake, and the \$300,000 in federal aid given in 1981 to a financially-troubled park controlled by Derrickson's brother, Noll.

The \$300,000 was given to the band to acquire a 50 per cent interest in the trailer park, pay off the park's debt, and then expand the business.

The band later turned over its interest in the park to Noll Derrickson, in exchange for 40 acres of property that he held on another section of the reserve.

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# Judy Hill Memorial Fund Scholarship Winners Announced



Judy Hill Memorial Fund  
scholarship winners announced

by Al Michael

EDMONTON — A former Misericordia Hospital School of Nursing graduate, Judy Wilson, has been named co-winner of the 1986/87 Judy Hill Memorial Fund Scholarship. Fund Chairman Philip Ketchum announced today that Judy Wilson, originally from Fort Churchill, Manitoba, and Sandra Ryan, from Nyngan, N.S.W. Australia, will share the nursing award.

Wilson will receive \$3,000 towards her studies at the John Radcliff Maternity Hospital in

Oxford, England, where she will begin an 18 month course in Midwifery in September. Wilson was also a staff nurse for the Edmonton Commonwealth Games in 1978.

The Memorial Fund Scholarship was established to honour Judy Hill, a nurse who died in a 1972 plane crash while accompanying patients on a medical evacuation flight in Canada's northern Arctic.

The first scholarship was presented in 1974 and is awarded annually to dedicated nurses who have worked in remote areas of northern Canada and who are furthering their education in the field of health services. Upon completion of their post-graduate studies, the nurses work in outpost stations in the Arctic or northern areas of Canada's provinces.

Wilson received her first diploma in nursing in 1978 from the Misericordia Hospital School of Nursing in Edmonton, Alberta. She has continued to upgrade her education by taking a wide range of university courses on a part-time basis.

"I have enjoyed the wide variety of work that I have been able to do so far," said Wilson. "Once I complete my course in England, I will be looking forward to working in a nursing station in the Northwest Territories."

Wilson has received nursing accreditation in Manitoba, Alberta and Great Britain. She is a member of the National Society of Critical Care Nurses and worked as a staff nurse for five years at St. Boniface General Hospital in Winnipeg.

Currently, Wilson is a nurse in the emergency department at the Whitehorse General Hospital in the Yukon. She is an employee of the Medical Services Branch of Health and Welfare Canada.

Co-winner of the Judy Hill Memorial Fund Scholarship, Sandra Ryan, will also receive \$3,000 towards her continued nursing studies at the University of Victoria in British Columbia. Ryan has worked in various communities across

Canada including British Columbia, Ontario, Newfoundland and the Northwest Territories. She is currently the Acting Zone Nursing Officer for the Medical Services Branch of Health and Welfare Canada in Frobisher Bay, N.W.T.



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# Eagles Fly To EXPO



Chris Lafferty on Long Lake Canoe Trip

by Oohosis

On August 1st, approximately 29 children and adults will embark for a ten-day trip to British Columbia.

The Edmonton Eagles Junior Forest Warden club, under the leadership of supervisors and counsellors Dwayne Desjarlais, Peggy LeFleur and Irene Giroux have been planning the trip since last September.

The Eagles, comprised entirely of Native Children ranging in ages of five to sixteen years old, have been holding raffles, walk-a-thons, bottle and newspaper drives, rummage sales, flea markets and bingos, in an effort to raise their own expenses for the trip.

The club is still approximately \$2000 short of their budgeted expense.

They are making an appeal to the Native community, for donations to cover the remaining portion of the expected costs.

If you or your organization would care to make a (tax-deductible) donation, to help send these kids on a trip to B.C., please call Supervisor Dwayne Desjarlais, at 426-2798, or 426-4458 within the next few weeks.

The Edmonton Eagles Junior Forest Warden club has been in operation for almost two years. Since their inception, they have made much progress in providing disadvantaged Native youth with many opportunities to learn bush skills, forestry conservation, tree identification, cross-country skiing, canoeing and bush first-aid.

The club has been officially recognized for it's outstanding progress by the Junior Forest Warden organization of Alberta and it's leaders and supervisors have all received awards of recognition.

# Bill C-31 Under Court Challenge

by Gerry Garcia

The Native Council of Canada, a federation of provincial and territorial native associations representing non-status and Metis peoples, announced it will join forces with the federal government to fight an Alberta Indian band's challenge to Bill C-31.

The bill, an amendment to the federal Indian Act, is slated to return full band membership in 1987 to women who have lost their status through marriage to non-Natives.

The bill is currently being challenged by the Sawridge Band of Slave Lake, one of the smallest yet most powerful reserves in the country. It is believed the band owns oil deposits worth an estimated \$9 million.

Nearly 200 members of the Native Council met several weeks ago in Yellowknife and passed a resolution to support legal costs in the case.

Walter Twinn, Sawridge Band Chief, has charged the bill is unconstitutional because the federal Indian Act gives each band control over its membership.

The Council's legal consultant, Brad Morse, suggested that Twinn does not have a strong case, and remarked that the Sawridge Band will run into difficulty persuading the court to override the anti-discriminatory legislation.

Should the federal government and the Council lose the case, it could bring into focus a larger problem by exposing aboriginal rights to judicial interpretation, said Morse.

Morse also contended the Council wants to see status returned to all people of Indian ancestry, though the bill only deals with women who have lost band membership. "But when you're hungry, a half a loaf is better than none," he added.

A preliminary hearing in the case has been slated for sometime in early September.

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## NWT Package Under Scrutiny

by Jim Crow

recently presented to federal negotiators,

representatives of the N.W.T.'s government and Dene and Metis leaders. No response is expected for another few months.

The section on the use of land and resources would cover such areas as who should have access to public and Dene-Metis land, and third-party interest.

The section ostensibly covers resource development by southern companies. The Dene-Metis group also wants an interest in the Norman Wells oil field, owned by Imperial Oil.

The package was

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## Alberta's Largest Native Community

by Everett Lambert

Part of it, what is now known as Whyte Avenue, was once called *The Papashase* (Woodpecker) Reserve. After Fort Edmonton was built here (1813) it was also called Mistawashkahikun (Big House). Today it is called Edmonton.

Edmonton holds the largest Native community in Alberta. There are approximately 15,000 Native people here. Three-quarters of us are from northern and eastern Alberta.

The Edmonton area itself is a concentration of Native communities. Lying just to our South are the four Bands of Hobbema — the Ermineskin, Louis Bull, Montana, and Samson Bands. To the west, right on our doorstep, is the Enoch Reserve, with its village, Newton. Close to that are the Paul, Saddle Lake and Goodfish Lake Reserves not far to our northeast. So we have some 10 Indian Reserves around us. This does not include the Caslan and Kikino Metis Settlements, also to the northeast.

Our range of people is diverse, with our work force involved in occupations ranging from processing and manufacturing type trades right to managerial professions.

We have 5,650 working (37%), with 34.3% (2040) employed in the service trade. Many (approximately 780) are employed in the managerial and technical professions.

There are at least 48 Native, or Native-related organizations in the city. The Canadian Native Friendship Centre is the most popular. The report says that the Metis and

Indian Associations of Alberta "reflect the proportions of the advocacy groups".

The rate of education is also on the rise. Edmonton at present has about 135 Native university graduates. However, the University of Alberta at present has some 140 Native students, and 57% of the adult Natives have post-secondary education, usually technical or vocational.

The average family has an income of about \$9,950. One in 3 persons depends on social welfare payments. About 2 of every 5 households has 5 people or more.

We are also a comparatively younger crowd. Approximately half (49%) are younger than 19 years.

Two out of every five families are single-parented (38.8%), usually headed by a woman. Two in 5 are nuclear families.

Out of 20, 9 are Metis, 6 are non-status (29.6%), and 5 are status. By far, the most of us are of Cree origin (85%).

Three quarters of us have lived here five years and more.

What do we do in our spare time? Many like to visit (45%). Two in 5 of us are into sports. One in 5 like to read and write, 28% like to play bingo, and 3 in 10 like listening to entertainment.

The report also says the west end, downtown, and Cromdale areas have high rates of Native residency.

And that is a glimpse of Western Canada's third largest Native community. The other two, of course, being Vancouver and Winnipeg.

(Borrowed from DEMOGRAPHIC CHARACTERISTICS OF NATIVES IN EDMONTON, by Alberta Native Affairs)



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# Alberta Native Art Festival Winners

by Phil George

How does one choose a first place diamond from a bed of rare gems, to be appreciated, praised and placed above the rest. That was the mission the jury was faced with in choosing the winning artwork for "ASUM MENA" the Third Annual Alberta Native Art Festival sponsored by the Alberta Indian Arts and Crafts Society.

After 5 years of difficult deliberation, the jury awarded Faye Heavyshield of the

Blood Reserve, the \$5,000 Art Scholarship for two of her entries entitled "Widow's Peak" and "Drying".

Both works are abstract mixed media reliefs which are experiments in texture and consist of cloth and canvas on wooden frames painted in solid earthy hue monochromes. The primary focus of attention is on the texture rather than the object itself.

A total of 294 works of art were submitted by 54 artists from which 122 pieces were chosen by the jury for exhibition and sale. Thirty-seven artists were eligible for the prizes.

The jury was comprised of: Alex Janvier, well known Canadian artists; Phyllis Moussek, Edmonton Journal writer; and Lynn Fahman, owner of The Front Gallery, Edmonton.

Kim McIn's "Face Dance #2" received first runner up award of \$1000 while George Littlechild and Sam Warrior tied for 2nd runner up awards of \$500 each.

The jurors were impressed with the calibre of those reaching the scholarship finals. Honourable mention was given to Ken Swan, Glen Nypshank, Henry Standing Alone, Donald Grassie, Eugene Alexis, Derek Fisher, and Marilyn Fraser King.

The winning art pieces may be viewed at the Third Annual Alberta Native Art Festival from August 7-30, 1986 at the Front Gallery, 12302 Jasper Avenue, Edmonton.

Works by former winners Roy Jack Salopree and Jane Ash Poiras will be featured along with works by Alex Janvier and Joan Cardinal-Shubert.

A jury from the Indian Art Centre in Ottawa is coming to Assin Mena, the Festival to purchase works for the new National Art Gallery in Ottawa, scheduled to open in 1988.

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# ★ MAGIC ★

Oohosis

An old man came to town for a meeting one day. It was being put on at a local hotel. Though he couldn't understand what the people were saying He thought everything was going well. It was his first time in to the city of sin He had never been so far from home. He had never seen a waiter or an elevator Though he was well over sixty years old. He was sitting by some stairs in a chair that was there.

Watching the people go by in front of him. When he saw an old hag with a shopping bag Hobble up to a wall beside him. Somewhat amused he watched her choose From a row of buttons that were lined up on the wall.

When to his surprise the wall opened wide To reveal a room that was small. Then the hag stepped inside and the doors closed behind

Leaving the old man scratching his head. As he sat there thinking

some lights started blinking And he happened to be joined by some friends. And just about then the doors opened again To a young woman in her pearls and her gown. And sitting there in awe at the vision he saw He said: "I think I'll bring the old lady to town!"



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# Suicide Probe Continues

by Hy Chaparral

Alberta Social Services are continuing their investigation into the suicide of a 10-year-old Native boy who hanged himself in Vegreville.

Wade Sinclair was discovered by his mother last month hanging off a fence post near a mobile home at Wood and Garden Estates trailer

court.

Police have virtually ruled out any foul play in the incident.

The uncle of the boy, Ronnie Sinclair, said the family was extremely puzzled and distraught over the suicide.

Wade had been commuting between Edmonton and Vegreville for more than a year. His mother agreed to transfer guardianship

of the boy to her sister Shirley in Edmonton.

But Linda Hall, community relations officer for the north-east region of the Social Services Department, acknowledged that Wade used to run back to his real mother in Vegreville on many occasions.

George Stak, principal at St. Martin's School in Vegreville, where Wade had recently become a student, said the boy was

both polite and quiet. "It's something that's hard to live with . . . a little 10-year-old guy finding life so miserable he had to destroy himself," he said.

Loro Carmen, president of the Alberta Native Women's Association, said Sinclair's death underscores the problems faced by Native families. She explained that far too many Native children are at the emotional edge, and

that the only way to improve their situation was to transfer the money from foster care programs to the families themselves.

Sam Sinclair, Metis Association of Alberta president, termed the death a "terrible tragedy".

The Fatality Review Board will undoubtedly look into the case, but there is no guarantee a fatality inquiry

will be held.

Public inquiries are obligatory only in case where people are wards of the province, or live in a provincial institution, said Joanne Abram, administrator for the medical examiner.



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## Smith con't

chairman of the Alberta Indian Health Care Commission, was Treaty 7 vice-president for the last three years.

Smith said he is determined to keep both members and the general public well-informed on Indian concerns and programs.

Smith also contended that the recently-announced investigation into the Department of Indian Affairs handling of Indian program dollars is a very serious matter. "We have been saying for years now that while the Indian Affairs Department has turned so programming over to us, we have not been given the resources the government had while it was operating these programs."

Smith believes that financial statements and audits are the property of the bands themselves, and should not be released. He did not indicate, however, whether the assembly actually made such resolutions in their discussions.

A presentation was made to the assembly concerning federal mismanagement of resource wealth, and there are already plans for another meeting on the issue in the near future.

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## The Pipe

Larry Gladue

"The Indian was dying  
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but nobody heard him  
yet everybody saw him."

I'll always remember the day he died  
It seemed that I was there  
with awe and wonder I watched  
as his spirit left us  
that night we sat in humble silence  
we did not know where to go  
we did not know what to do.  
and so amidst the cry of the loon  
and the lonely howl of the wolf  
we cringed in fear  
and smoked in silence  
for the Pipe was strong  
and we had to renew our strength.

Because it was the day after  
My people lay dying  
the buffalo were gone  
and everything seemed so wrong.

# Peace Hills Trust A Breed Apart

by Jim Crow

If Canadian financial institutions loaned to Natives just one per cent of the \$291 billion they loan to other countries, Indians might have a decent shot at starting businesses.

The claim is made by Ron Jamieson, a division manager for a Toronto investment firm, and chairman of a federal banking task force. His comments

came near the end of a speech he delivered to delegates at the Native Business Summit in Toronto last month.

The banks see things quite differently, however. They perceive Indians as a high risk group, said a band manager and small businessman from the Six Nations Indian Reserve near Brantford, Ontario.

But Jamieson noted at least one financial institution has dis-

proved that image. The firm is Peace Hills Trust Co., an Alberta band-run company in Hobbema. Steven Brant, its vice-president, said the firm has found that 90 per cent of its bad loans are in fact with non-Natives.

During his speech, Jamieson put forth the idea that aboriginal people establish their own national Native financial institution. Such a body would be in place to handle the \$2 billion the government has set aside for promotion of the Native economy.

Brant, who is just 30, said his company has found young businesses are held down by the inaccessibility of financial institutions, and by "petty jealous-

ies" within their own communities. Peace Hills Trust is owned by the Samson Indian Band near Edmonton.

Financial institutions have often shied away from giving loans to Indians because the Indian Act prohibits them from seizing the assets of an individual or a band. "One section turns all the institutions off," said Brant.

Enter Peace Hills Trust. "We're the largest Indian-owned trust company in North America," Brant remarked. He said the company spent \$70,000 on its exhibits and delegates at the summit. Currently, the institution has total assets in loans of \$110 million. Senior vice-president

at the Royal Bank of Canada, Joe Regan, told the Summit audience that that lack of management skills and on-hands experience in dealing with the mainstream business community do more to stonewall Native businessmen than either outright discrimination or the Indian Act.

Richard Brant, a lawyer and tax expert,

gives credit to his father, a small but successful auto mechanic on an Iroquois reserve in Ontario, for providing him with a sound business sense.

Last year, Brant's business ventures earned him \$82,000 — tax free.



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## Artists In The Money

Faye Heavyshield of the Blood Reserve is the winner of a \$5,000 scholarship offered by the Alberta Indian Arts and Crafts Society in

its third annual competition for emerging Native artists.

Heavyshield works principally with cloth and canvas to create reliefs that are more concerned with texture than image.

She was the second prize winner in last year's competition.

Kim McLain of Edmonton received the first runner-up award of \$1,000 for his 'Face Dance'. Sam Warrior and George Jems Littlechild tied as second-runners up and will receive \$500 each.

Honourable mentions go to Ken Swan, Glen Nypshank, Harry Standing Alone, Donald Grassie, Eugene Alexis, Derek Fisher, and Marilyn Fraser King. Almost 300 works of art were submitted for the competition.

A painting of a wolf by Jane Ash Poitras, who won the first AIACS scholarship three years ago, was sold at a recent Native Business Summit in Toronto to Mr. and Mrs. Murray Kofler. He is chairman of the board of Shopper's Drug Mart, and a long-time collector of Native art.



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## Manitoba truckers compete for economy

When Burt Reynolds and Sally Field took off on their marathon sprint for beer, they may have revolutionized the English language with CB talk, but they had no thought for the fuel that their tractor-trailer consumed.

It takes serious truckers to employ the good business judgment that can improve trucking practices.

Energy, Mines and Resources Canada is contributing \$80,000 toward a joint pilot project with the Manitoba Trucking Association. The Pro-Trucker Program was designed to save fuel used by the trucking industry. Sixty per cent of petroleum fuels in Canada are used in transportation, and nearly 40 per cent of that is consumed by trucks.

The Manitoba pilot project will help professional truckers by providing information on:

- fuel conservation practices.
- proper vehicle maintenance.
- the national and international fuel situation.
- how to buy fuel-efficient trucks.
- add-on devices such as tachographs, wind deflectors and precleaners.

And advisory council was convened to identify ways to implement the Pro-Trucker Program, oversee the pilot project and review the results. The council has representatives from Energy, Mines and Resources Canada, the Manitoba departments of Energy and Mines and Highways and Transport; the RCMP; the Canadian Brotherhood of Railway Transport and General Workers; the Teamsters; and the Manitoba Truckers Association. Representatives of several trucking firms serve as well.

Manitoba was chosen for the pilot project because it is a central geographical location and its trucking is concentrated in one area, Winnipeg. Provincial government

authorities and trucking industry officials were enthusiastic about the idea.

Several events have been scheduled to get the program under way. A billboard announcing the program was displayed to alert truckers of the upcoming project. The Pro-Trucker office in Manitoba sent flyers to all 4300 registered truckers in the province. Nearly a quarter of them, over 1000, requested more information.

A popular country and western singer has agreed to hold a contest of his radio show asking truckers to write a song embracing the Pro-Truckers fuel consumption philosophy. The winner's song will be featured on the air for several weeks after the contest.

A series of information workshops has been organized under the cosponsorship of several truck manufacturers. Ford and Mack recently helped produce a seminar in Brandon for 200 drivers. The program is also handing out hats and decals for advertising and consciousness-raising. A mobile trailer with information packets may be used in the future.

The Pro-Trucker office is organizing a fuel economy challenge. Truckers will follow an established route using specified loads. The winner will be chosen by determining who came in using the fewest litres of fuel per 100 kilometres.

A Trucksave Economy Challenge was sponsored recently in Ontario by the provincial government. The results proved that new technological changes in the trucking industry are paying off in fuel economy and financial savings. The winner of the 1985 Ontario Trucksave challenge was driving a streamlined Kenworth T600A. Driver Charlie Brown was overall winner in the stock tractor-trailer class while driving for Eastern Rentals.

In describing the new truck design, Lyn Adams wrote in Trucking Canada that the truck had a "...droop snoot appearance and a Concorde-like penetration into the wind". In was this Concorde nose that helped Charlie Brown come in first in Ontario with 19.5 L/100 km compared with one competitor whose rig made it in after gulping down 29.8 L/100 km.

Like automobile designers before them, truck manufacturers are turning to aerodynamic engineers for advice. The modern truck has curved surfaces, dropped fenders and rounded plastic bumpers.

Old-timers may pine for by-gone chrome, but today's business minded trucker applauds the fuel economy. For the independent, trucking today is mostly a family business. One spouse drives while the other keeps the books. The spouse who manages the business looks to the bottom line of the accounting ledger each month — not to a glittering truck fender — for satisfaction. The Pro-Trucker Program is planning information seminars for these kitchen-corner administrators, because those who manage the business often have the last word on purchases.

Both drivers and managers will be pleased to know that the exterior design is only one change in truck design. Future trucks will carry on-board computers to control fuel injection for maximum economy and low emissions. Drivers who must now shift through 16 gear changes with every stop will soon depend on the computer to handle these changes automatically, and with such precision that dramatic fuel savings will result.

The T600A is just the first of a new generation of trucks. It is now certain that space-age technology combined with driver excellence will cut fuel consumption in the

trucking industry in the years to come.



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## Propane being tested as mass transit fuel

Propane-fueled buses may be the transportation mode of tomorrow, but they're carrying passengers in Ottawa today.

Under a demonstration project to evaluate propane as an alternative fuel in urban transit, nine buses belonging to the Ottawa-Carleton Regional Transit Commission (OC Transpo) have been converted and put into service. They are running well.

By mid-1986, six more buses will be added, bringing to 15 the number of specially equipped buses operating under a project called Propane in Transit, the first demonstration of propane-fueled urban transit vehicles in Canada. Funded by Energy, Mines and Resources Canada and the Ontario ministries of Energy and Transportation and Communications, the three-year project begun in 1984 will determine whether propane is a reliable, economical performer when used in urban transit vehicles.

Most transit buses in Canada use a large amount of expensive, petroleum-based fuel, which is

vulnerable to price volatility, supply uncertainty and demand fluctuations. Propane, on the other hand, is readily available at a cheaper price than gasoline and diesel fuel, a price advantage which may be enhanced by certain provincial tax exemptions on propane fuel and equipment.

Canada currently produces twice as much propane as it uses. Most is stripped from natural gas, which is in abundant, long-term supply.

Nontoxic and proven to be as safe as conventional fuels, propane burns more efficiently than gasoline or diesel fuel and emits less exhaust. In addition, propane-fueled engines run more quietly and with less vibration than diesel-fueled ones.

Some 120,000 vehicles in Canada, mainly automobiles, vans and trucks, already run on propane. Urban transit is a strategic, demanding environment in which to test an alternative fuel system.

The Propane in Transit program has met and overcome technical problems "associated with the marked changes in

temperature that Ottawa experiences", says Bill Jenkins, director of equipment administrative services with OC Transpo.

Only buses that required a major engine rebuilding job have been converted from diesel fuel to propane under the company's economical "bleed-in" program. OC Transpo purchased 17 new European-manufactured Iveco propane engines (two serve as spares), which use not only propane, but other non-petroleum fuels such as methanol, ethanol and natural gas with only minor engine changes.

Each bus has been fitted with a new on-board fuel storage and distribution system to deliver the required fuel flow to the engine. The installations have been done in accordance with the appropriate propane standards.

The first propane-fueled bus tested by OC Transpo consumed 65 per cent more fuel by volume than the equivalent diesel-operated vehicles over the same duty cycle — but operating costs were substantially less. The propane bus was

continued page 32

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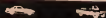
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# Indian Tribes Of Alberta

A completely new and revised edition of the popular book "Indian Tribes of Alberta" has been published by the Glenbow Museum. This 100-page softcover publication written by

Hugh A. Dempsey contains descriptions of the history, culture, and life style of 12 tribes in the province. Heavily illustrated, it tells of their lives during the nomadic era, the signing of

treaties, and the problems of adjusting to a new life on reserves. In addition, there are chapters dealing with four tribes which originally hunted in Alberta but are now located in other areas.

These include the Gros Ventre, Shoshoni, and Crow Indians who now live in the United States and the Kootenay Indians who have reserves in British Columbia. There is a description of a band of

late-arriving Ojibwa Indians who took a reserve near Rocky Mountain House as well as an account of Iroquois trappers who hunted in the area near Jasper National Park. This booklet is avail-

able for \$7.95 from the Glenbow Museum Shop, 130 - 9 Avenue, S.E., Calgary, Alberta T2G 0P3.



## Arctic Show A Hit



The Fort Good Hope Drummers

by Jim Crow

Edmontonians experienced a musical treat last month when some of the Northwest Territories' most accomplished artists performed before a large crowd at Sir Winston Churchill Square.

Sponsored by the Edmonton Folk Music Festival and the city's parks and recreation department, the free, two-hour concert featured a broad scope of musical styles ranging from traditional Dene drumming to contemporary Inuit rockers.

The program, entitled "Arctic Show", included sterling performances by Inuit throat singers Huanak Mikkigar and Timangiak Petalassie; fiddling and jiggling from the N.W.T. Metis Reelers; Dene singer and songwriter David Gon; an Inuit traditional drummer and dance couple, Alice and Donald Suluk; Metis entertainer Pat Burke; and Northern Haze, an Inuit rock and roll band.

After its only Alberta public appearance this year, the group travelled on to Expo '86 where they performed in the Canada Pavilion in late June.

The Arctic Show presented a sampling of the musical heritage of the Northwest Territories that dates back more than 4,000 years.

The primary instruments of the traditional Dene and Inuit music, the frame drum and the human voice, imitate the sounds of nature.

In the Western Arctic, early contact with explorers and traders brought fiddles and jiggling to many settlements along the Mackenzie River. In the East, whalers and traders introduced accordions, pump organs and fiddles.

During the 1930s, radio brought first country music, and later rock and roll to the North. As time went on, Northern musicians adopted and adapted these stylings, and began producing musical lyrics in their own language.

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# Lubicon Stand Firm In Demands



Chief

Bernard Ominavak

Lubicon Lake lawyer James O'Reilly said the band will never give up its aboriginal rights in negotiations with the federal government.

The Montreal-based lawyer made it clear the Lubicon Band will not capitulate under any conditions. "There will be no surrender from the band's perspective

— that I can guarantee," he said.

O'Reilly was one of two band lawyers who worked out an agreement with Ottawa last month to start bilateral negotiations on the band's lingering grievances. He added that a target date of August 30 to reach a full settlement isn't overly optimistic.

"If an agreement is going to be made, it could easily be accomplished in three months. If people really wanted a settlement, it could be done in three days," he remarked.

The Lubicon Lake Band has always shown distrust of the government of Alberta, and has always opposed Ottawa's desire to make the talks tripar-

tite. Under the new parliamentary agreement, the federal government will undertake parallel discussions with Alberta.

Tripartite talks are possible if "significant progress" is achieved bilaterally.

O'Reilly acknowledged that there is an analogy with labour-management fights "that are so bitter, neither party will even talk with each other. Maybe some day, somehow they'll get drawn together, or maybe they'll never get drawn together."

O'Reilly contended that the onus for making progress rests on the shoulders of the government of Canada — as trustee for the band.

Roger Tasse, the fed-

eral government's chief negotiator, said bilateral rather than tripartite talks "will be a bit awkward, but I think they will work. It will be a very full plate from now to the end of August."

Tasse, a deputy minister of justice in the Trudeau government said he intends to meet

with provincial officials in Edmonton in July. Most of the negotiations are expected to take place either in Edmonton or Little Buffalo — the Lubicon reserve.



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## The Drum

Larry Gladue

*It was just my Grandfather and myself and we were there together in one place.*

*When the Drum came to him and it was in his hand he began to sing*

*And as he sang, the Indian in me grew stronger.*

*Visions raced through my mind  
Visions of the past  
the Buffalo  
clear sparkling rivers and streams  
and the clear blue sky*

*As he chanted louder my emotions  
rose to a peak*

*I could see inside myself  
My weaknesses and my shame  
and the wrongs, oh so many wrongs  
My people are suffering  
and I can do nothing  
My tears fell like rain, I cried  
without shame  
till my spirit was cleansed and I felt  
like a new born brave*

*When his song was over the Drum was gone.  
We sat in peaceful silence  
My Grandfather and myself together  
there in one place.*



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# Cree Artist A Rising Star

by Hy Chaparral

With the crowd almost always behind him from start to finish, Winston Wuttunee's magical brand of musical genius is evident from the moment he begins to play.

Wuttunee, a Cree Indian, has been performing for as long as he can remember. "Some of my songs are about my ancestors of long ago. I actually learned a few in my sleep."

But the man is also known for his songs that capture the spirit of birds, animals and legends in Indian myths, and for his melodic lyrics of the Riel Rebellion.

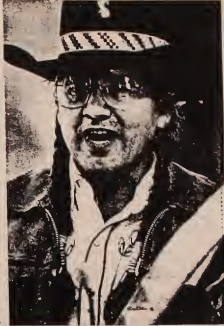
Wuttunee has come a long way from his youthful musical inclinations. "When I was playing as a teenager, we used to imitate the songs of people like Elvis Presley and Bill Haley. We were the life of the party."

After experimenting in various forms of country and rock music, Wuttunee turned to the traditional forms of Indian music to realize his art. "My grandparents used to tell me that my ancestors were listening. They said I should play for them too."

And in recent years, he's been doing just that by beginning each concert with his Indian hand drum decorated with feathers.

Not long ago, Wuttunee recorded his sixth album, and went on a country-wide tour to back the I.P. A lot of people have been greatly impressed by his musical arrangements and depth of range. In fact, he's earned an invitation to perform this autumn in front of the Winnipeg Symphony Orchestra.

Although Wuttunee has been playing "ever since I learned to walk", he credits the army with teaching him the skills and sophistication neces-



Cree Singer Winston Wuttunee

sary to make a name for himself. From 1960 to 1973, he played clarinet in a regimental band. "You could put most any musical piece in front of me with seven sharps and flats, and I could play it."

## Environment Important To All

by Jim Crow

The technical director of the Canadian Petroleum Association says Canadians have become so concerned about their environment that the gas and oil industry can no longer brush off conservationists as the frontline "lunatic fringe".

Ian Smythe remarked that a number of environmental groups have evolved from tiny, misdirected political bodies with skillful

and talented leaders. "Those people who used to be dismissed summarily as the granola-crunching hippy crowd are back — and back in three-piece suits."

Smythe was speaking to members of the Canadian Public Relations Society during their annual convention in Calgary.

Mr. Smythe pointed out that virtually two-thirds of people surveyed during the 1960s said they were prepared to see jobs sacrificed if

it meant protecting the environment. Twenty years later — despite an unemployment rate almost double what it was back then — the percentage has fallen only two points.

"Concerns for environmental issues is now firmly rooted among Canadians."

He estimated that there are now at least 160 environmental groups in Western Canada alone. Some of them are very small, others are single-issue oriented, and still others are quite large, and stand for a wide range of issues.

Mr. Smythe said that in the 1960s most environmentalists were thought of as "tree-huggers", or "plant-lovers", concerned mainly with preserving a particular species they really cared about. But the majority today, he added, are motivated principally by concerns for their own health.



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**Land claims can't**

Berger said that if there is to be any hope of reaching a resolution in the issue, all three national political parties must have the will to pull it off.

Closed to home, Berger said the people of the province are unwilling to ignore aboriginal rights any longer. "There have already been Native land claims settled throughout Canada, and nobody has had to give up his home or his business. Native people are willing and anxious to see all people live side by side in harmony."

Berger urged Native bands and organizations to take their case to the public. "If the case is compelling, it will prevail. If not today, then tomorrow. If not under this government, then

under the next government."

He remarked that Native people must have their own institutions and their own government — without interference from the white society.

**A Personal Struggle**

After Berger resigned his judgeship in 1983, he was asked to review the Alaska land claim settlement. During the two years Berger travelled around the 50th American state, he heard testimony from more than 1400 individuals in some 60 villages.

Berger was investigating the feelings and attitudes of Native Alaskans in reference to the land claims settlement there in 1971. The Alaskan land claim is generally regarded as the first great settlement of the modern era.

As part of the settlement, the American government passed laws which extinguished title and aboriginal rights.

Berger commented: "The U.S. government told the Native people they had to become part of the mainstream of American industry. Each village would be part of a corporation, and each member of the village would own shares in the corporation."

Unfortunately, things didn't work at all. "The Alaskan land claim settlement was a failure for a very simple reason," said Berger. "The U.S. government didn't take into account the determination of Natives to retain their culture, and their own forms of self-government."

**An Uncertain Future**

Only a small percentage of the 200 or so people in any given village had full-time jobs. Berger contended that the attempt to change whole villages into entrepreneurial centres was destined to fail from the start. "Most of the villages are hurting. They haven't paid dividends, and they haven't provided jobs."

As of now, approximately 85 per cent of the jobs in regional corporations are held by non-Natives. And almost one-half of the regional cor-

porations are in big trouble.

"Nobody is saying that Natives should go into business, but if they decide to, it shouldn't mean they have to give up their own ways."

"All Native lands (44 million acres in total) was and still is at risk. If the corporations fail, the result could be Native people losing their land."

Berger is fearful many of the corporations could become targets for takeover bids because shares for all corporations will go on the market in less than a decade.

Native Alaskans are also alarmed, and there has been talk of transferring the land over to tribal governments for protection. The move would effectively deter outsiders from buying shares because non-Natives cannot buy into a tribe's possessions.

Natives are calling for the restoration of hunting, fishing and trapping rights in Alaska as well.

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# A Tourism Industry Depends On Grass-Roots Action

by Kathleen Mazur Teillet

Someone said to me the other day: "If I won the lottery, I'd use most of it to make my town look more attractive."

I looked around the village in question — it is the place where I grew up — and I clearly saw that it could use a face lift. (Most small northern towns could.) I wondered if I would stop there, even for coffee, if I were a stranger passing through. I wondered if the things my town has that make it special to me are even remotely discernible to such a stranger. And I wondered what it has to offer visitors, and if it is successfully selling those offerings.

It is almost two years now (December, 1984) since a Northern Alberta Development Council conference on the tourism potential of the North, examined some of the above questions in depth.

Sprucing up a community so that it is an attractive place to stop in, in fact, important but an even more important first step is for a community to discover what it has that might appeal

to tourists.

In some towns, it's easy to earmark the assets. There's a lake, or a navigable river, or a mission church, or an old ferry. In other places, it's a little more difficult. Some communities promote the habitat and encourage hunting, fishing, camping, and the like. Some communities adopt a theme and then develop a tourism industry around that. Disneyland is such a theme development. So is St. Paul's Landing Park for UFOs. A theme could also be based on cultural lines. The way Vegreville has used its Easter egg to demonstrate the ethnic background of the community.

The Resource People at the Tourism North Conference stressed the fact that real movers and shakers are needed in a community in order to convert an "idea" into a "theme". Then, strong community support must be mustered; and the theme must be made visible to the travelling public.

When those things are done, all sorts of features, festivals, attractions, etc., can be built around the main theme — or may grow up around it spontaneously. For instance, it is entirely possible that Walt Disney never envisioned the day when all visitors to his amusement park would want to buy toys, T-shirts, film and even Christmas tree ornaments. He may never have realized the way the on-site post office with its unique Disneyland cancellation stamp would generate postcard sales.

Too many communities decide that once they have an attraction, the world will beat a path to their door. Alas! It isn't so. Only after there or attraction is in place, does the work really begin. There has to be promotion, marketing and service. Ben Kozak of Margaret Lake Lodge told the Conference: "The secret of success is sell! sell! sell!"

It is inadequate also to advertise a product — a tourism product or any other kind — and then fail to deliver the goods. All the speakers were emphatic on this point. They also noted that money cannot buy the word-of-mouth advertising that satisfied tourists will provide. Obviously, to achieve this, would-be tourist attractions must fill the bill in many ways: Tourists must get their money's worth; service must be more than satisfactory; nothing must be promised that isn't actually there; tourists must be made to feel both welcome and safe.

These are far from impossible expectations to fulfill, so why do tourists still find places where they can't buy a sandwich after 8 o'clock at night (or before 8 in the morning); where no mechanic works on weekends; where the nearest trailer dump is 100 miles away; where the so-called 'attraction' is not worth crossing the street to see; where the attraction is so hard to find that only the local bloodhound could discover it?

Probably many complicated explanations exist but, certainly, one reason is that tourism is still a developing industry in northern Alberta. As yet, most people do not fully realize how much money can circulate in a community as a direct result of tourists and that it is an industry that directly affects everyone through visitor spending on lodging, food and beverages, entertainment, gifts and souvenirs, transportation, and such related things as cosmetics, photographic supplies, fishing gear, and even reading material.

In 1985, tourism generated \$2.1 billion in

revenue for the province of Alberta. (The North's share of that is likely about 10%.) As well, tourism provided 80,000 jobs for Albertans. Is it big business even though it is made up of many small businesses. It is worth a community's time and effort. And, it isn't going to go away. As a matter of fact, tourism is now the third fastest-growing industry in all the world.

But, it is dependent on grass-roots action to make it work in your community. Tourism must involve all persons in a community: the businesspeople, the ethnic groups, the young, the old, the many different organizations, the pioneers as well as the newcomers — everyone. And, although winning a lottery might help, so will commitment, vision and hard work.

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## Evolution Of The Butterfly

Animals that do not have backbones are collectively termed invertebrates. There are more kinds of invertebrates than all other plants and animals combined. And most of the creatures we know who don't have a backbone — are insects.

Estimates of the world insect population range from 10 million to 30 million species — but science has only recorded about one million different kinds.

Alberta is home to about 20,000 species of insects, while the entire country contains about 66,000 varieties. The great majority of insects reside in the tropical zones, but as the rain forests continue to be cut down, hundreds of species could well be disappearing each year before they are even known to exist.

The Provincial Museum of Alberta in Edmonton is presently displaying *Butterflies: Beauty in Evolution*, a feature exhibit providing a glimpse into the world of this exquisite creature.

Showcasing butterflies and moths from around the world, the exhibit illustrates the various zoogeographic regions. The butterflies of Alberta are shown with respect to each of the major biological zones in the province.

Several strategies of insect survival are illustrated in sections on camouflage and mimicry, and finally a few examples of more exotic insects are presented.

Insects are the oldest and most adaptable species on earth, first appearing on land some 400 million years ago. Way back then, all the earth's continents formed a single land mass. When the continents were separated by water some 120 million years ago, the insects had already established colonies everywhere but Antarctica.

Following continental separation, the evolution of insects proceeded according to the climate and terrain each species found itself in. And of course, the continents then developed distinctive species of flowers and plants.



Exotic butterflies featured in the exhibit.

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There are six faunal or zoogeographic regions — each roughly corresponding to the major land masses of the world. The fauna of a given region did not develop in strict isolation from each other. Over the last 100 million years, the fauna of one region would often come into contact with fauna in another.

For instance, the fauna of North America (Nearctic Region) has been subject to insect invasions from the old world (Palearctic Region) during the period when the Soviet Union and Alaska were connected by land.

In more recent times, a strip of land that once connected North America with South America (through the Isthmus of Panama) allowed for an influx of species from the Neotropical Region ... and vice-versa.

Man has also contributed to faunal mixing by transporting crops, and their associated insects across the continent and around the world.

In our world today, the fauna of each region contains elements from most other regions. During your visit to the exhibition you'll notice striking similarities between some regions, and some striking differences between others. Most important of all, however, is the insight you will gain into the incredible beauty of the butterfly family.



Tortoise beetle — found in South America.



Morpho sp., from Peru.

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# Washing Away the Years With Gentle Tears

Kenneth Wood  
Cooch Band

Walking through the reserve one sunny day  
I remember of the old man.  
Whose taught me some of the old ways.  
His words were soft  
But yet they were heard with such force.  
That brings me here today.  
My son . . . he said to me . . .  
Our people have survived from day to day.  
When we turn the pages in time.  
There was the struggle then too we had to find.  
But there was strength in unity.  
But there is little left to see.

As we walked by the old slough.

He looks to me . . .

Look and tell me what you see.

"I see just you and me"

But look again my son.

Looking hard I see a young man and an old man.

With wrinkles of his time.

Aged with wisdom.

Through his stories and teachings.

I had realized a change in time is in the makings.

He says to me . . . as he stares out onto the sunset.

I remember when we would have gatherings.

Dressed like our ancestors once did.

Beads and buckskins.

But we all helped with the food and laughter.  
Not like today seeking wages for the pain-snow.  
To what they're after.

I am getting old now.

My time will be up soon.

And my heart is heavy and troubled.

For I have witnessed the toughest struggle  
in my life.

Watching my people walking with no reason to walk.  
Because of changes that were made.

But if they were to grab someone's hand.

And the chain of hands would continue.

It would make every woman and child and man.

Stronger than before.

Why? Old man . . . ?

If someone begins to speak.

Others would join in.

With the hands grasped together.

And sharing the people's feelings of being together.

Perhaps then we would become much stronger.

As I walked through the reserve as the sun sets.

I come across the old slough.

And I see but a dried up old slough.

There is no flourished life in this slough.

Life has moved away or perhaps died . . .

No one is here . . .

But memories of someone I once knew.

I cried . . .

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## Education. Key To Future



Nisga'a chiefs in procession at dedication ceremony of lava beds in memory of the Nisga'a who died and were buried in lava flow of the volcanic eruption more than 250 years ago.

by Gerry Garcia

In the tiny village of Canyon City, B.C., more than 400 people gathered recently to celebrate the 29th annual convention of the Nisga'a Tribal Council.

The tribe carries on a culture steeped in tradition. During the four-day convention, Nisga'a people share their ideas, their beliefs, and their homes with others.

During the meeting periods, delegates heard reports on and discussed issues such as forestry, health, land claims, self-government, economic development, fisheries and perhaps most importantly, the constitution.

The Nisga'a people believe strongly in education as a means to a better future. The direction of the schools in District #92 is a joint responsibility held by the adults in the community.

Each year, an education conference is staged so the concerns of the parents can be voiced. The school district was established in 1975, and has made a remarkable impact on the Nisga'a ever since.

Before the creation of their school system, education wasn't making much sense to either the parents or the children. On average, about 20 Native student would enter into their final year of high school, grade 12. But by the end of the

school year, only one or two students were eligible to graduate.

Things are much different today . . . just ask the students. The success rate of the Nisga'a School District is now comparable to most other districts in the province. In 1986, more than 30 students will graduate, and some of them are already registered in college or university programs.

What makes the school system work so well is the blending of Native and white tradition and culture. The Nisga'a language is compulsory from kindergarten to grade 7.

Alvin McKay, superintendent for School District #92, says that graduates from current programs "can often speak, read and write the Nisga'a language better than their parents can. One reason we teach the Nisga'a language is because research has shown that you cannot learn another language unless you are fluent in your own language."

Furthermore, said McKay, the curriculum has not merely been changed, it's been enriched.

"What makes School District #92 unique is that we have made it a priority to include our culture and our traditions in the curriculum".

Today, the district has more than 600 students, and 10 of the 42 teachers there are Nisga'a.

## Indian's Lament

Larry Gladue

And so it was that the Indian sang  
he sat down drun in hand  
and started chanting ever so softly

It took me away to the land of yesterday  
Back to the days of the beast  
the other side of me

and again, I watched as it lay  
on the ground dying

Back to the dark days and nights  
when my mind was closed  
and a blind man could see more than I

I cried as I watched  
my people drinking and dying  
and slowly unlocking the doors to hell

as the song ended  
I was brought back to today

and the message was clear  
I must help my people and myself.

## The System

Larry Gladue

They read me the rules  
I did not understand  
I remember just like it was yesterday  
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Lost to the missionaries  
who were trying to save my soul.

They planted a seed  
a weed  
not a flower

It grew and it rained  
It was my tears

I suffered like a dog  
except with two hands

I held a bottle  
I had been saved  
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# Natives Demand A Bishop Of Their Own

by Sy Sims

A Native spokesman said last month that aboriginal peoples need a bishop of their own if they are to take a rightful place in the Anglican church.

Rev. Laverne Jacobs, a member of the church's council on native affairs, said his people "want to be full participants in the life of the church." He was speaking to the triennial Anglican General Synod, the church's highest legislative body, which met at the University of Manitoba last month.

Jacobs said Natives were disturbed that the General Synod and the National Executive Council have not recommended a larger role for Indian peoples.

He remarked that two dioceses with at least 20 per cent Native membership in their parishes had not sent any Native representative to the General Synod.

Because they do not have a bishop of their

own, Native Anglicans have, in effect, unofficially appointed one. His name is the Most Rev. William Wantland, a Seminole Indian who is Episcopal bishop of Eau Claire, Wisconsin.

Addressing the Synod, Wantland said that Native people throughout the new world "have faced similar problems since we were overwhelmed by a vast immigration of European boat people".

Noting that Native forms of government have not been destroyed by the foreign invasion, Wantland pointed out that his own band still uses a form of government more than 700 years old.

Chanting several Native names for God, Wantland said "we are speaking of the same God and Father of all."

He explained that while white society has been quite willing to do things "to" and "for" Native people, it hasn't done much "with Native people".

The question of naming a Native bishop isn't as easy as it might seem. Almost all Canadian bishops are bishops of a diocese in a particular

geographic region. But for Archbishop Michael Peers, the Anglican church's new primate, the problem is sure to be rectified in the near future.

He said he hoped to gain a Native bishop through "normal processes".

But Peers is somewhat concerned that the Native appointment might be construed as tokenism to some in the church, especially if the normal processes were modified to suit Native people.

But the archbishop said that if a Native bishop isn't forthcoming, "we are going to have to see how our structures can be unblocked."



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## Mercury Pollution Suit Settled

by Hy Chaparral

A nine-year legal battle between two Northern Ontario Indian bands and two paper companies over mercury contamination in the English-Wabigoon River System has finally been resolved.

A former Supreme Court Canada judge, Emmett Hall, helped to finalize the long-standing mercury pollution claim by the Indians. The court settlement last month provides a message for settling most disputes, said Hall.

"I think this is a model, and the lesson is — 'get off your high horse and talk'," he said.

Hall's comments came after Judge D.W. Griffiths of the Ontario Supreme Court formally approved a settlement reached last fall between the Grassy Narrows and Islington Indian Bands, and two paper companies, Great Lakes Forest Products Ltd. and Reed Inc.

After the mercury pollution was originally discovered in 1969, life for both bands has been miserable.

Judge Griffiths concurred with lawyers for the Indians, paper companies, and the Ontario Government that a \$16.6 million settlement was the best that could be achieved without going into a costly and complex trial.

Judge Griffiths noted however, that while he was approving the settlement, his formal judgment would not be issued until recently passed federal and provincial legislation comes into effect.

Ontario Official Guardian, Willson McTavish, said he was satisfied with the agreement, particularly in view of the fact a mercury disability fund was set up for children and the yet to be born.

Reno Stradiotto, the lawyer for Great Lakes, said the disability fund proved to be the answer to the "single greatest challenge" in reaching the compromise.

Robert Blair, the lawyer for Grassy Narrows, described Mr. Hall as the key catalyst in bringing about a settlement. He said he believed in Mr. Hall's conclusion that litigation would not only have been costly and risky for the Natives, but that it might also have resulted in no settlement at all.

The settlement establishes the means of dealing with health claims from minors and the unborn without having them take a medical examination to prove that they're suffering from mercury pollution problems, said Judge Griffiths.

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## Business Summit Marks A New Beginning For Natives

by Sy Sims

A former Albertan who has been involved in Native affairs for more than two decades believes the Native Business Summit, held last month in Toronto, marks a new beginning for Native competence and confidence.

Tony Belcourt, the Summit chairman and producer, said he was very pleased with the results of the five-day event. Belcourt, a Metis, totally disagreed with those Native leaders who charged the summit as being "extravagant".

"There's no turning back after this", said Belcourt. "It marks the beginning of some confidence in Native ability, achievement, and products. And it will do so in the eyes of our people, as well as in the eyes of the public."

Belcourt, 43, now lives near the city of Ottawa. His lofty position included the creation of the Native Council of Canada, a Native-rights group born in the early 1970s. Belcourt also co-ordinated the successful fight for recognition of existing aboriginal and treaty rights in the 1982 Constitution.

The centrepiece of the Summit was an Indian teepee eight metres high and 55 metres around. With a seating capacity of 1,000, the teepee covered a huge corner of the Toronto Convention Centre.

In fact, the structure was so large, its builders had to go to Holland to find a loom big enough to weave the canvas.

The Summit was viewed as a coming together of many skills: a Micmac toymaker, a Cree fashion designer, a Yukon parka manufacturer, and a bow-and-arrow expert were among those showing their products and services. But there were also large computer companies in attendance, as well as non-Native investment firms and economic development groups.

The federally-funded meeting of Native and non-Native entrepreneurs gathered to discuss and exchange business ideas.

### The Old and the New

On the top floor of the convention centre — measuring the size of three football fields — a real crackling fire was encircled by 12 live, nine-metre high spruce trees. The exhibit spaces were designed like enormous drums for the 150 exhibitors displaying.

Some critics of the five-day Summit charged that the event was far too glitzy for Native tastes... and too expensive for their means. But most of the people who saw the show disagreed.

The opening ceremonies were kicked off by Princess Anne, who was greeted by smoke signals from the CN Tower.

Some Native leaders, particularly those residing in Ontario would have preferred the \$1.5 million allocated to the show be used in Native communities instead. In Ottawa, Liberal Party Native Affairs critic, Keith Penner, asked in the House of Commons how the summit would help communities that didn't even have "such basic services as sewage systems or water supplies".

### A Mini Expo

Belcourt accepted the job of summit producer after the dismissal earlier this year of a consulting firm connected with William Marshall — a long-time advisor to Crombie — amid complaints of political patronage.

Belcourt saw the Summit as "a mini Expo" with more than 1,000 delegates, 240 panelists, and thousands of spectators who paid a \$5 entrance fee. The Summit also featured a unique show of Native Canadian art that included works from both private collectors and the artists themselves.

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# Adopt Coolican Report — Erasmus

by Jim Crow

Expensive legal battles between Native groups and government over land claim rights could be avoided if a recent federal report was adopted, say Native leaders.

Bill Erasmus of the Comprehensive Claims Coalition said last month that the Lubicon Lake dispute "probably would not have followed such a destructive, drawn-out course if the Coolican Report recommendations were in place."

Erasmus was one of about a half-dozen leaders travelling throughout Canada in June to gather support for the study, which is currently being debated in Ottawa.

The report, drafted by a five-member team led by Halifax consultant Murray Coolican, let the federal government know that its present method of negotiating land claims is both costly and ineffective, and is likely to perpetuate Native poverty, as well as continued dependence on Ottawa.

Erasmus and associate Richard Sidney of the Council of Yukon Indians, spoke with church leaders and politicians on their tour. They even attended a public one-day forum during their visit to Edmonton.

*A Dedication to Tonia Murrell*

## Roses Die Too!

Kenneth Ward  
Enoch Band

*As they say . . .  
Children have rights too!  
I know about me*

*But I don't know about you?  
Of what occurs in those types of people's mind  
Of how they can just go around  
Plucking kids off the street  
Like roses from the ground  
I think of families of how they would feel  
Only to discover . . .  
That the truth hurts and is real  
Of how they would spend almost every night  
Praying to God  
As they hold back the tears they have to fight  
Dad would come home  
To see mom sitting alone  
Little baby brother knows somebody's missing  
Asking mom "where is my sister?"  
Only to be told that she is sleeping  
As mom tries to hide the truth,  
she too is missing her  
While baby brother is tucked into bed  
Mom cries out to Dad  
Tells him what Timmy said  
This is a picture . . .  
That I can see in my mind  
Of exactly what would occur  
And I have taken this time  
For a moment's thought, a prayer or two  
Of how this has affected me  
And to the guilty . . . Would it affect you?  
I'm sure what you're doing is not too popular  
In what justice lies  
Will happen also in the good Lord's eyes  
If you had a second thought of telling them so  
Even if it's risking your life to live  
But give that family the right to know  
For they will have many years to heal  
But . . . at least they know where their baby is  
And that is all they could ask for  
In giving Timmy the right answer  
Knowing in time that he will never see her  
It's better than "She will be home someday"  
And wonder if it's the truth in what they say  
So to the family this is my way to console  
And it's all I can . . .  
But to the guilty, you have taken  
something away  
The child's right . . . the right to live.  
Remember . . . Roses die too!*

Erasmus said he wants people to lobby the federal government and show support for Coolican's recommendations.

The Coolican report made it clear that Ottawa should rethink its policy of requiring Natives to extinguish any aboriginal rights to land as a pre-condition of negotiating claims.

The report also noted that negotiations should concentrate more on the transfer of power — such as self-government — to Native people, and less on money and land.

"A land claims agreement is not a real estate deal wherein Native groups give up all their Native rights in exchange for cash and other benefits," the report charged.

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## So you're going on vacation?

(NC) - In Canada, going on vacation often means packing up the children, dog, suitcases, jumping in the car and rushing away for distant parts. Unfortunately, too many people return home to find the criminal element has visited them and a lot of their valuable property is missing. There is much you can do to prevent this and much you can do to assist the police in recovering your goods if you should be the victims of burglars anyway.

First, there's home security. Most locks installed on houses and apartments by the builders will give pause to the professional thief for about five seconds. You should install a

deadbolt that shoots a hardened steel bolt into the doorframe and can only be opened from the outside with a key. If there is a window adjacent to the door a deadbolt that opens from both sides only with a key is in order. Times lights in several rooms are a good idea; they make the house look occupied at night when thieves like to operate. Basement windows are favourite means of entry. They can now be protected with attractive steel grills that screw right into the frame and efficiently prevent access.

There are many reasonably-priced alarm systems on the market now that will announce to the entire neighbourhood that

your house is being broken into. Also, be sure to do the things we have all been told about a thousand times like cancelling the newspaper, telling neighbours to keep watch or even asking the local police to patrol your street regularly.

One of the hardest things for the police to do is to identify recovered merchandise. Write down the serial numbers of all your major appliances, stereos, TVs and cameras in a book that is kept in a safety deposit box. Buy a marking device and put your name or initials in an inconspicuous place on all portable items. If they are recovered they can be identified and returned to you. Note

where and how you have marked each item in the same book that holds the serial numbers.

Another excellent idea to safeguard possessions is to photograph each room of your house from several angles. If, for example, there should be a fire, the photos can be used as reference in negotiations with the insurance company. The pictures should also be kept in the safety deposit box as well.

We always think disaster is going to strike the "other guy". Don't take a chance and be sorry later!

### In Edmonton Workshops

## Natives Helping Each Other

by Jim Crow

The Nechi Institute in Edmonton staged a short summer school session last month on how Native communities can find better ways to resolve their own problems.

"Me and You" was the underlying theme in the workshops, attended principally by social workers and counsellors.

In all, more than 200 people from Alberta, British Columbia and Saskatchewan participated in the 5-day event.

Maggie Hodgson, executive director of the institute, said that she believes the development of a community starts with the development of one's self as a Native person. "Social development then moves on to the family, friends, community, and then to agencies and government. The system most of us were raised with was a system going from the person directly to agencies and government."

As a Native training centre for program managers, alcoholism and drug abuse counsellors, and other social workers, the Nechi Institute has been invaluable to the Natives of northern Alberta.

Workshop subjects included spousal abuse, suicide prevention and grieving, solvent abuse, counselling the sexually abused, adult children of alcoholics, employee assistance programs and alternatives to normal treatment.

"The program's purpose is to raise the Native and mainstream community's awareness of the phenomenal research and development our communities are organizing. It's Native people researching Native people," said Hodgson.



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First, however, an assessment will have to be made of the operating and economic feasibility of integrating propane into all aspects of the OC Transpo system, including maintenance, garaging, fueling and revenue service.

"The drivers like the propane-fueled buses very much", says Jenkins, explaining that while the

propane buses "don't reach a high rate of speed", they accelerate more quickly and smoothly than diesel-fueled vehicles. That's valuable on a city bus route like OC Transpo's 15 km No.1, which requires a driver to make numerous starts and stops.

While the OC Transpo project is a first for Canada, a few transit operations in other countries have been successfully running their buses on propane for years. In Vienna, for example, a fleet of 400 buses is currently in operation.

Propane in Transit is only one of several alternative fuel demonstration projects being carried out to develop the expertise and experience necessary to gradually reduce the oil dependency of our transport systems.

OC Transpo's findings are certain to be of interest to transit authorities throughout Canada, proving that Propane in Transit is energy money well spent.

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of directors of the U'Mista Cultural Centre (a well-known native museum) in Alert Bay, Bill Cranmer, Chairman; Gloria Cranmer Webster, Curator. The key native arts advisor was native artist Doug Cranmer, hereditary chief of the Nimpkish band of the Kwakwaka' Wakw people.

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Eagle's Nest  
Group Home Staffing Model

- 1 Co-ordinator
- 4 Youth Development Workers (full time)
- 2 Youth Development Workers (part time)

The Group Home is staffed 24 hours a day, 7 days a week.

### The Staff

The Eagle's Nest Group Home is staffed predominantly with Native people who through their positive roles demonstrate the Native way of life.

### The Program

Programming is based on both group and individual activities. We aim to meet the needs of the residents.

### The Committee

An active volunteer committee is a vital part of our Group Home. They work in areas of public relations, fund raising, evaluation and making recommendations.

### Activities

Pow Wows, Round Dances, Volleyball, Basketball, Survival Camps, Religious Festivals, Skiing, Skiing, etc.

### LOCATION

Saddle Lake Indian Reserve  
P.O. Box 103,  
Saddle Lake, Alta. T0A 3T0  
Attention: Group Home  
Phone: 726-3862  
Co-ordinator: Sharon Whiskeyjack.

If no one is reached at this number, contact Marion Hunter, Director at Saddle Lake Social Services at 726-3629, Ext. 45.

### Philosophy

The basic philosophy of the Eagle's Nest Group Home is to provide a positive living environment for adolescents, conducive to personal growth as well as an opportunity for them to come to terms with problems they are experiencing in specific areas of their lives.

### The Need

Many studies demonstrate the detrimental effects on a child when they are removed from their roots, their culture.

### The Solution

The Eagle's Nest Group Home offers a positive cultural living environment for Native children. We provide them with a home within their own culture.

### Uniqueness

The Eagle's Nest Group Home is the first group home on a reserve that is funded solely by Indian Affairs. At present referrals must have twenty status.

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to Alberta Native News  
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